The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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All papers continued till ordered to stop
All subscriptions to continue till paid up.
All Communications must be post paid.

For the Western Luminary.

AUXILIARY TRACT SOCIETY.

Second annual meeting of the Auxiliary Tract Society of Louisville, Kentucky, held at the Presbyterian Church on Monday evening March 30th, 1829. The meeting was opened with prayer by the Rev JOHN T. HAMILTON; after which, the annual report was read by the Secretary as follows:

REPORT.

The merits of the Tract cause, whenever a fair trial has been given to its religious influence, rest on a foundation more stable than that of argumentative defence—though argument the most acute, and declamation the most brilliant and impassioned, might be summoned to the aid of a cause, yet if that cause was destitute of the firm stability and invulnerable bulwark of facts to sustain its pretentions, it could neither be permanent in its hold on public confidence, nor extensively acceptable to the sober and considerate part of the community; we therefore are happy in the reflection that the cause of the Tract Society, needs not the borrowed support of an ingenious defence, nor the false lustre of a showy eloquence. The impregnable position it occupies, is on the well tried Rock of successful experiment. Time has laid his hand on this benevolent enterprise of enlightening the human mind on the important subject of religion, by tracts, with a touch which has hallowed it in candid estimation, and imparted to it the mellowed charm of mature existence, whilst it retains the vigor of youthful vivacity.

The era foretold in Prophetic Song, and desired by christian hearts, when the pure and elevating doctrines of the Gospel, shall spread their regenerating light and warmth over the whole sterile bosom of our alienated world, is not to be hastened, by miraculous dispays of Almighty power, but will be brought about by the instrumental agency of means, little and humble in human view, but mighty through him, who employs the weak things of the world, to confound the mighty

Next to the Bible Society and Sabbath School efforts, we would place the Tract Society. Co-operation, not competition, is the design of all these associated efforts. Like the river that went out of Eden to water the garden, and from thence it was parted and became into four heads, the river of the water of life, which proceedeth from the Throne of God, and the Lamb, divides into four great streams, all pouring their increasing floods into the ocean of his glory.

The Bible Society, is like a full and rapid stream, that is pouring its copious tide into the barren bosom of our land, and diffusing fertility and beauty wherever its sweet waters glide.

The Sabbath School efforts, like a gentle winding stream, that penetrates a field of young plants, imparts a renovating power to the opening mind of wayward youth, and teach the ideas how to expand, in obedience to the will of God.

The Tract Society, with its healthful life-giving current, steals its still way into otherwise inaccessible regions, where ignorance and prejudice keep their watch over the mind; on its still current the image of the Saviour is every where reflected, and the man who came to be amused for a brief moment, at the playfulness of the current, is made to drink of that river which maketh glad the city of our God.

The Missionary operations of the Church of Christ, represent the fourth river; it pours its wide spreading waters over the heathen lands "from Greenland's ice to India's burning plains," and wherever it comes, the solitude rejoices a[illegible]soms as the rose.

The eternal fountain by which these streams are fed, is still sustaining by increased supplies, the demands made on its waters, and he who thus keeps up and augments the flowing streams, is the same who has said, that these rivers of his love, shall finally fill the whole earth with his knowledge, as the waters cover the sea.

Encouraged by this assurance, we should persevere in our efforts to promote the cause of his great salvation; and it is with satisfaction that we report to the Society that this Auxiliary Tract Society, still prospers, and under the auspices of his smiles, which have hitherto cheered our cause, we hope to prosecute our efforts, and to extend our boundaries of exertion.

It has afforded the Directors much pleasure to witness the increasing interest manifested in the western country for Tracts. This auspicious augmentation of interest and perceptible increase of patronage manifested towards Tract Societies, are to be ascribed to the zealous labours of the Agent sent out by the Parent Society.

The Rev. Mr. Eastman, visited this city during February last and preached a sermon in the Presbyterian and Baptist Churches, and obtained a subscription to the amount of one hundred and fifty dollars.

The following is a statement of the operations of the Society for the past year, and the present conditions of its funds.

The amount of Tracts in the Deposity at the last Annual Report, was,		123,318 pages.
Received into the Depository during the present year,	440 000	
Making the whole amount received into the Depository during the current year,	563,318	
Of which there has been delivered from the Depository during the current year, viz.		
To annual subscribers,	20,360	
Auxiliary Societies,	200,360	
Donations for gratuitous distribution,	7,380	
Sold for cash, to individuals,	65,361	
Making the whole amt. put in circulation this year.	293,461	
Leaving in the Depository, at this time,	269 857	pages

Condition of its funds as follows:

Tracts in the depository, 269 857, amounting to	$415 88
Due from Subscribers, to increase Depository,	61 00
Sales of Christian Almanacs,	28 00
Cash in the hands of the Treasurer,	6 77
Whole amount,	$311 65

On motion, the above Report was unanimously accepted, and ordered to be printed in the following papers: The Western Luminary at Lexington, the Pandect, at Cincinnati, and both the papers publishhd in this city

The following persons were then unanimously elected Officers of this Society, for the ensuing year, viz:

Rev. Wm F. Curry, *President.*
Rev J. T. Hamilton, Mr. Jacob Reinhard, Mr. Wm. S Vernon } *Vice Presidents.*
Heath. J. Miller *Secretary.*
William Mix, *Treasurer.*

DIRECTORS.

Mr. A. Bayless, Dr. J. P. Harrison,
Mr Danl. Wurts, Mr C Van Buskirk
Mr M D. Averill, Mr. John Bustard,
Mr Saml. Caseday, Mr. P. M'Farland.

The meeting then adjourned.
Test, WILLIAM MIX, Sec.

MEDICAL COLLEGE BIBLE SOCIETY.—The New Haven Intelligencer states that during the past winter a Bible Society, was formed in the Medical Institution in that city. About one half of the class became members; and at a meeting for the choice of officers, Professor Knight was elected President.

HOURS HAVE WINGS.

Milton has the following remarks on mispent time:—"Hours have wings, and fly up to the Author of time, and carry news of our usage. All our prayers cannot intreat one of them either to return or slacken his pace. The misspents of every minute is a new record against us in heaven: Sure if we thought thus, we would dismiss them with better report, and not suffer them to go away empty, or laden with dangerous intelligence.—How happy is it, that every hour should convey up not only the message, but the fruits of good and stay with the Ancient of Days to speak of us before his glorious throne."

TEXTS ON CHURCH WALLS.

A most appropriate selection of texts is inscribed on the walls of the parish church at Turney, chosen by Mr. Richmond, with great care, and they exhibit a complete system of Divinity. I wish, said he, when I can no longer preach to my flock, that the walls should remind them of what they have heard from me. The eye, though wandering in thoughtless vacancy, may catch something to affect the heart. The admirable order of the texts might afford a model for similar arrangements in other churches.—[*Memoir.*

NEWS-PAPER BORROWERS.

Several of our Subscibers have recently assured us that they shall be compelled to withdraw their patronage from the Observer, in consequence of the inconvenience to which they are subjected by News-Paper borrowers, unless we can prescribe some remedy for the evil. The alternative we confess, is difficult, if not impossible, to meet. There are those who *will* borrow, if there are those who *will* lend. But we will assure all borrowers of the Observer that we will furnish them the paper on precisely the same terms that our subscribers receive it; and that if they are under the necessity of borrowing we would prefer that they should borrow of us, and let our patrons remain in quiet possession of their rights.

N B A few extra papers will be kept at the Observer office for the sake of accommodation.—*Charleston Obs.*

CURE FOR A CONSUMPTION.—"In the month of May, gather the flowers from the thorn bush, boil two bunches of the blossoms in half a pint of milk, let it stand till it is about as warm as milk from the cow, drink it the first thing in the morning, and take a walk immediately afterward, and cure will soon be effected. The flowers will keep good, and be fit for use all the year, if they are well sprinkled with salt, then put into a vessel and tied down tight to keep the air from them."

COLONIZATION SOCIETY.

Extracts from the 12th Annual Report of the American Colonization Society

(CONTINUED)

There remains not a doubt, said Mr. Ashmun, some months ago, that the products of the Colony, will, the ensuing year, equal its consumption in every article except rice. Indeed, during the year, the spirit of agricultural industry and effort has, both at Caldwell and Millsburg (the new settlement on the St Paul's) been exhibited with extraordinary energy, and in its results have been seen the most convincing proofs of the productiveness of the soil, and the best rewards of labour. The farmers of Caldwell have associated themselves into an Agricultural Society, at the weekly meetings of which, the members report individually, their progress on their plantations, discuss freely one or more practical questions, on which a vote is finally taken, and each question unanimously determined is recorded as a maxim in the practical agriculture of the settlement. These maxims the members are pledged to reduce to practice. The Settlement of Millsburg commenced (as we have already stated) in the month of February, is represented as in the most promising way, and early in the last summer, the products of its farms had been sent down in considerable quantities to the market of Monrovia. An intelligent settler writes, "There are many fine mill-seats on this new territory, and it would be almost incredible if I were to state the many advantages which are here visible. Nothing appears to be wanting but means and men of industry, and in a short time the whole of the present Colony might be supported by its own inhabitants along the banks of the noble Dey, and in the adjacent country."*

* It has occurred to the Managers that they might perhaps, gratify this meeting by here enumerating the different species of domestic animals, and the various products now rearing in the Colony, and which cannot hereafter be wanting, unless through the inexcusable negligence and indolence of the settlers. Of *Animals*, *Horses*, *Cattle in abundance*, *Sheep*, *Goats in abundance*, *Asses are lately introduced*, *Fowls*, *Ducks*, *Geese*, *Guinea Fowls*, Swine *numerous*—Fish no where found in greater quantities. *Fruits* are *Plantains*, *Bananas*, in endless abundance, *Limes*, *Lemons*, *Tamarinds*, *Oranges*, *Sousop*, *Cashew*, *Mangoe*, 20 varieties of the *Prune*, *Guava*, *Papaw*, *Pine Apple*, *Grape*, *tropical Peach and Cherry*.—Vegetables are *Sweet Potatoe Cassada*, *Yams*, *Cocoa*, *Ground-nuts*, *Arrow-root*, *Egg-plant*, *Ocre*, *every variety of Beans*, and *most sorts of Peas*, *Cucumbers*, *Pumpkins*. Grains are *Rice*, the staple—*Indian Corn*, Coffee excellent and abundant—Pepper of three varieties, of which each is equal to Cayenne—Millet and Guinea Corn—Cotton, staple good, but not yet cultivated. To these may be added Indigo, which, it is thought, may be raised to advantage, and the Sugar-Cane, which may, and doubtless will, ultimately receive attention.

Trade, however, is pursued by many with enthusiastic ardour and great success, and while individuals have derived from it a very valuable profit, it has contributed most essentially, to the general prosperity.—It is carried on with the natives, through the factories along the coast, or at home, with the tribes of the interior, and with vessels from the United States. It must (as has already been remarked,) be regarded as in its infancy, and new sources will, probably, be annually developed in the wide and productive countries, and among the populous, powerful, but as yet, unvisited tribes of the interior. At the commencement of the year four small schooners had actually gone abroad in the Coasting trade under the flag of the Colony—several others were about to sail most of which had been built and fitted out at Monrovia. While great efforts have, during the year, been made, to explore the St. Paul's River, to commence an intercourse with the more remote tribes and to open in various directions, new channels of trade. From our own cities many vessels have been sent thither; an unusual interest and spirit of inquiry has been excited among commercial men, concerning the Liberian trade; and more than all, Providence has brought before the Society, an individual, (now about to embark for Africa) singularly qualified to extend our knowledge and influence, and to facilitate communication with the distant but powerful nations of the interior. The Board allude to Abduhl Rahhahman, the unfortunate Moorish Prince. This man was born in the City of Tombuctoo, of which place, his grandfather Almam or (Alimamy) Ibrahim or (Abrahima) was the King. When Prince was at an early age, his Father Almam Ibrahim was sent to Foota Jallo, a populous and fertile country as large as New England, twelve hundred miles distant from Tombuctoo, of which Teembo is the capital, then a dependency of Tombuctoo, but which subsequently became independent, and elevated Almam Ibrahim to the throne. Having passed some portion of his youth at Teembo, Prince returned to Tombuctoo, and there finished his education. Having entered the army of Foota Jallo he soon distinguished himself, and at the age of 26, while conducting a war with the Hebohs, (a tribe on the north of Foota Jallo) was finally taken with almost his entire army, transferred to a slave ship, carried to the West Indies, thence to Natchez, and there has remained in slavery 40 years.

A providential occurrence, of the most rare and wonderful character, has resulted in the emancipation of Prince, and under circumstances the most auspicious, he now stands ready to embark for the Colony of Liberia. Dr. Cox, a surgeon on board an American vessel, trading on the African Coast, having landed and missed his way on shore, was left by the ship, and under these circumstances, resolved to penetrate into the Country. He travelled several days, during which he received a severe wound in the leg, and arrived sick and friendless at the Capital of Foota Jallo. Here he was received by the father of Prince and by Prince himself, with the utmost kindness, and having enjoyed their hospitality for six months, returned to America in the same vessel, which, on her previous voyage, had been compelled to abandon him. After Prince had been sixteen years a slave, he one day recognized Dr Cox in the streets of Natchez. The interview was one of affecting interest, and liberal but unsuccessful offers were made by Dr. Cox to obtain freedom for one to whom he felt himself so deeply indebted. Recently, however, the proprietor of Prince expressed his readiness to liberate him; and application was made for his removal to Africa, to the Executive of the Union. Recollecting the kindness shown by this unfortunate man while in other circumstances, to a distressed American citizen, with a liberality most honourable to this Department of the Government. Prince was taken under its protection, and is now to be restored by it to the land of his nativity, his home and his friends. Nor does he depart unbefriended by the public. The story of his misfortunes has excited deep sympathy in the minds of our countrymen, and about $4,000 have been contributed to aid the ransom of his family; some, if not all of which, it is hoped, will soon enjoy with him the privileges of a Colony, which charity and religion have founded for the benefit of the Coloured race. The Managers indulge hopes of great and permanent advantages to the Colony, from the return of this captive Moor. Several African languages he can still speak, and the Arabic is written by him with facility. Among his family connections, were many of the most powerful chieftains in the countries intermediate between Teembo and Tombuctoo, and on the throne of Foota Jallo, only 200 miles distant from Liberia, in 1825 sat his brother, (represented as of a most amiable and unwarlike disposition) *Abduhl Kadre*. Prince seems now resolved to make his home and find his grave in Liberia; but should his views change, he will be assisted without delay to return to his own country. Wherever may be his future residence, he is disposed to aid by his influence the Colonial trade with the Interior, and would gladly bring the communities with which in early life he was acquainted, into habits of friendly, commercial, and christian intercourse with the settlements of the Colony.

A few public buildings have been commenced, and several valuable ones completed the last year. It has been deemed more judicious to finish those already undertaken, than to attempt to make large additions to their number.

The recaptured Africans introduced by the Norfolk, a little more than a year since, are represented as in a condition vastly improved; "orderly, easily governed, and willing to labour, they have proved a valuable acquisition to the Colony." In August last, lands were to have been assigned to them, and it is probable that at this time, they are living entirely upon the products of their own industry.

The Managers are happy in the belief, that the Colony possesses ample means of defence against any possible combination of the natives, or of the pirates on the coast. The entire military organization of the Colony, depends for its extent, discipline and strength, upon the public spirit of the people, and yet nearly every able bodied man, not specially exempted, has enrolled himself, as a member of some uniformed corps. Four companies, two of infantry, and two of artillery, and a detachment of twenty guards, enlisted or drafted for one year, from the body of the citizens, for the purpose of manning the Battery, constitute the militia, which, trained as it has been, under the eye of the late Agent, and inspired with confidence, by repeated and remarkable success, leaves no ground for apprehensions of public danger.

(*To be continued.*)

From the New York Observer.

A TALENT BURIED.

"And I was afraid, and went and hid thy talent in the earth."

There is one talent committed to the care of professing Christians so badly employed, or rather so seldom employed at all, that it may be a serious question how they will escape the doom of the servant who uttered the unbelieving speech here quoted. It is the talent of speaking for God.

Great numbers seem afraid to do this, and so they hide their Lord's

money. How many do not for months speak to a fellow Christian about any thing more than the circumstantials of religion—as to comment upon a preacher's delivery, or to discuss some article of religious intelligence—never once coming to religion as a business of life and death between the soul and God.—Their feelings have not kindled into rapture while discoursing of a Saviour's love, or soared above the perishable dust of earth while speaking of heavenly joys. They have scarce been heard to utter a note of praise, in view of that love with which God loved the world when "he gave his only begotten Son to die for it." Such persons seem to differ essentially from those mentioned by Malachi, who "spake often one to another" upon subjects no doubt suitable for those "who feared the Lord." And if they differ so much in character, may they not fear a corresponding difference, when the Lord makes up his jewels?—

A common deficiency in professing Christians in regard to another modification of the talent under consideration, calls for serious attention. Neglect of warning sinners prevails in the church to an alarming extent. This assertion needs no support by reference to facts: for those who have suffered as much as the writer from the lashes of conscience, will not look abroad for those to whom they may apply these remarks. Those who have not suffered thus, if their escape has been the result of indifference, will feel little concerned in this subject; and if faithfulness has shielded them, they have too often lamented the evil in question to need any hints as to its prevalency.

But how shall we account for the acknowledged fact? These reasons may perhaps be assigned. 1. A want of concern for the souls of sinners. 2 Fear of man. 3. The belief that it is of no avail to warn sinners.

Those, to whom the first reason may apply, ought seriously to inquire, whether they have any evidence of union with him who so often wept over sinners while on earth—who felt such concern for them, though rebels against his Father's government, as to leave the realms of bliss to suffer and die for their salvation.

To those who fear man, the commandment is, "Fear ye not the reproach of man, neither be afraid of their revilings, for the moth shall eat them up like a garment." Again, the Lord says "I even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die." Isaiah li. 7, 8, 12. Besides, the fear of man bringeth a snare;" and who would willingly be caught in so visible a snare as this?

Once more. Is it of no avail to warn sinners? Is there no probability that we may be the means of awakening them to a sense of their wretched situation as condemned sinners? To answer this in the negative, would be not only to dishonor the truth and word of God, by denying its power, like a hammer to break in pieces the flinty rock, but to shut our eyes against the experience of every day. How often is a word spoken in season blessed to the conversion of a soul! Instances will occur to every reader's mind. Besides, did Christians fear for the condition of sinners, the slightest prospect of arousing them would be caught with eagerness But I need not dwell upon this point; for those who look upon sinners as condemned criminals, and know how often they are persuaded to accept pardon, will hardly fail often to urge them to do so.—Those who do not feel, will find abundance of reason for their own backwardness:

But a day of reckoning will come. We must then give an account of our use of the talent of which we have spoken. How many may see at the bar of God, numbers who by their warnings might have been saved from eternal death. Let every professor of religion, seriously inquire, whether either of those reasons stated above, will, at the bar of God, be found a satisfactory excuse for neglect of dying sinners!

C. S. A.

From the Rochester Observer.

ON SECRET PRAYER

"Enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly."

Here first it is presupposed that the followers of Christ have a closet or retired place for devotional exercise. It seems as if the Saviour knew the disciples to have such a place, or else he would not have said "thy closet," which seems to imply that they had one Now here is an imperious command, obligatory on all christians to perform the duty of secret prayer How many times in a day is not stated. But we have some examples from ancient servants of the Lord. Daniel prayed three times in a day, which would seem to be the duty of all those who can, to do likewise. But there are no christians in life, who cannot spend half as much as half an hour, morning and evening, in prayer to God, and in meditating upon the realities of eternity. And there are a great many so situated, that they might spend as much as an hour morning, noon, and night, in this delightful service. God giveth grace according to the day. However, it is not the time thus spent, which renders the services acceptable to God He looketh upon the heart. But that it is the duty of all to spend some time, in the service, cannot be denied. And he, who undertakes to make excuses, will find himself to be fighting against God. Have we not reason to believe that Paul was in the act of meditation and prayer, when he was caught up, as he says, into the third heaven; and saw the glorious things thereof. It would appear strange, that any person should be backwards performing this most delightful duty, after he has tasted of the love of Jesus, after he has been adopted into the family of heaven, after he has felt all the groans of the Saviour upon the cross, the blood which ran from his side, the agony which he suffered in the garden, when he sweat great drops of blood, and the agonizing prayer which he put to his Father, during the cold midnight air, were for his sake. And if it had not been for them he would have now been in the gall of bitterness and bonds of iniquity. But oh! how stubborn is the human heart, it may well be said of christians, as Christ said, to the unconverted Jews. That, they would not come unto him, that they might have life. Christians will not keep near the throne, and therefore they lose all the life of religion. This, Mr. Editor, appears to me, to be the great reason, why our churches are not flourishing, and why pure and undefiled religion does not prosper among us. Many are forward to give, many are forward to go to meeting, and many are forward to pray in publick. But when they come to the duty of secret devotion, they are strangers to it, and do not like the task Therefore, instead of going up upon the mount, to look over into the heavenly Canaan, they are bound down to the valley. Instead of sitting at the feet of Jesus, to learn of him, they follow him afar off. Instead of being always ready to depart and dwell with Christ, they are always saying I dont know as I am a Christian. Instead of warning their impenitent friends, to flee from the wrath to come, they let them go strait by them pursuing the road to hell. This is all for want of daily communion with the Saviour. Until those who have been redeemed by the blood of Christ, shall consider it a privilege, and do their duty in this respect, we have no reason to expect that God will pour out his spirit upon our churches. Such christians as I have supposed do not only shut the gate of heaven against themselves, but against the impenitent around them. Oh! christian, whoever you are that shall read these lines, if you neglect the duty of secret prayer daily, or pass over it carelessly, recollect that you are cheating your own soul out of enjoyment, which you might have; you are displeasing God, and cheating sinners around you. For, when you do not pray, you do not feel in what an awful situation they are in; and therefore do not try to help them out of it. Is it not time, for all those who profess to be followers of Christ; to awake to this subject, and come up to the help of the Lord? And, is it not the duty of ministers to awake also, and impress these duties upon the minds of their hearers? Let both answer God, as their conscience shall direct.

A LAYMAN.

LEGH RICHMOND'S ADVICE TO HIS DAUGHTERS.

Books.

Characters are speedily discerned by the choice of books. Novels in prose I need not now forbid; ignorant as you are of their bad tendency by experience, you, I am persuaded, trust me on that head, and will never sacrifice time, affection or attention to them. But beware of novels in *verse*. Poets are more dangerous than prose writers, when their principles are bad. Were Lord——— no better poet than he is a man, he might have done little harm; but when a bad man is a good poet, and makes his good poetry the vehicle of his bad sentiments, he does mischief by the wholesale. Do not be ashamed of having never read the fashionable poem of the day. A Christian has no time, and should have no inclination for any reading that has no real tendency to improve the heart. The finest rule I ever met with in regard to the choice of books is this: "Books are good or bad in their effects, as they make us relish the word of God the *more* or the *less*, after we have read them." There are too many valuable books on a variety of subjects which ought to be read, to allow of time to be dedicated to unworthy and useless ones.

Bad Christians.—I consider the principal enemies of the Gospel to be, not the pontiff of Rome, nor heretics, nor seducers, nor tyrants, but bad Christians; because the former exert their rage out of the church, while drunkenness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices, overthrow it, and expose it defenceless to the rage of our enemies Rome does not constitute the principal object of my fears; I tremble on account of other enemies more dangerous. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock.—*Calvin.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 22, 1829.

KENTUCKY BIBLE SOCIETY.

The Annual Meeting of the Kentucky Bible Society, will be held in the M'Chord Church in this town, on Friday evening next, at early candle light. The meeting is to be opened with a Sermon by the Rev. John C. Young, Pastor of said Church. It is desirable that all the friends of the Bible, (and enemies too, if any such there be,) in Lexington, should give their attendance at that meeting.

The primary object of the Kentucky Bible Society, is to aid in supplying every destitute family in the State with a copy of the Holy Scriptures. For this purpose they keep constantly on hand at their Depository in Lexington, a considerable supply of a very neat edition of the Bible, which they sell at the very low rate of *fifty cents* per copy, to all Associations or County Societies, that are or may be formed for the purpose of co-operating with this society in accomplishing the object above stated. Applications for Bibles to be made to "Mr. LUTHER STEPHENS, Lexington, Agent of the Kentucky Bible Society."

TEMPERANCE SOCIETY.

We are gratified to learn that a Temperance Society has been formed in Georgetown, Ky. the members of which obligate themselves to abstain from the use of spirituous liquors, except when prescribed as a medicine. We intend to publish their constitution in our next paper. We hope this example will speedily be followed in many other towns and neighborhoods in the Western Country.

NEW CHURCH ORGANIZED.

Extract of a letter to the editor of the Western Luminary, dated

"*Munfordsville Hart co. Ky. April 13th*, 1829.

"Mr. Skillman,—Though this town has long been a barren waste, and though we cannot tell of hundreds brought home to the fold; we have cause of joy in feeling that we have enjoyed some refreshing drops of the holy Spirit. Several preachers of different denominations have lately visited us and labored for the benefit of souls. About three months since the few brethren began to exercise faith and prayer for a blessing; and that blessing came. A goodly number of souls have expressed the hope of escape from the manacles of sin into the liberty of God's dear children. The Rev John Howe, of Greensburgh, held a three days' meeting here, which closed yesterday. In the course of that meeting he organized a Presbyterian church (the first church of any kind ever formed in this town,) consisting of twenty members, and administered the holy communion. Only five of these had been members of the church before. The good work still goes on. Pray for us, and help us to praise the Lord for his good hand upon us.

Yours in the Lord.
A B LAWRENCE."

INSTALLATION.

On Wednesday last, the Rev. ELI SMITH was installed as PASTOR of the Paris Presbyterian Congregation, by the Ebenezer Presbytery.—The Rev. Samuel Taylor preached the Introductory Sermon—The Rev. Andrew Todd gave the charge to the Pastor elect—The Rev. Dewey Whitney gave the charge to the Congregation. The right hand of fellowship was given by the *Elders* and *Deacons* of the Church, to the Pastor; and the services were concluded by prayer.—*Citizen.*

INDIANA COLLEGE.

We are authorized to announce to the public that Doctor A. WYLIE, of Washington, Pa. has accepted the presidency of the Indiana College, and that he is expected to arrive at Bloomington by the first of June next, at which time the next session of the college will commence.—*Indiana Journal.*

REVIVALS.

LETTERS FROM LONDON.

We are indebted to the Rev. William B. Sprague, of West Springfield, for permission to publish the following extracts of letters received by him from gentlemen in London. The first is from a letter of the Rev. Mr. Blackburn, dated January 14, 1829.—*N Y Obs.*

"It will gratify you to know that the subject of the revival of religion which the glad tidings from your country have brought before the public mind, has become the topic of general inquiry in many parts of this kingdom. Days of humiliation, fasting and prayer have been kept, very solemn conferences of ministers have been held, and various sermons, addresses, and pamphlets have been delivered and published. The Congregational Board of London have held sittings three days on these and kindred subjects. Letters are to be addressed by them to the Congregational and Presbyterian bodies of your land and a solemn appeal to the ministers and people of our own churches is preparing for the press. The solicitude on this subject has been deepened by the fact that a very blessed revival is now going on in the Principality of Wales. In one County only, three thousand persons have been added to our Independent churches during the past year, besides a very powerful excitement among the Baptist and Episcopalian congregations. Indeed I hope that a revival has actually begun among ourselves. Last week our brother Stratton (of Paddington) received twenty-nine persons into church fellowship at an ordinary monthly church meeting, and in other churches of London there are pleasing tokens for good to come.

The Christian Instruction Society, of which you know I am a Secretary, goes on remarkably well. We have now a thousand gratuitous agents who visit the abodes of more than twenty two thousand families in the metropolis and its environs twice every week, lend them religious tracts and books, and seek to induce them to attend public worship. The plan of our Society is now adopted in many of our large towns, where probably an equal amount of good is doing. All this is the Lord doing, and is marvellous in my eyes!

Extract of a letter from a gentleman in Bristol, England, to a lady in New York.

You will be delighted to see the reaction of American revivals on churches, ministers, and individuals in Britain. Edmund writes me that the students have caught the flame, and this week have set apart a day to supplicate the outpouring of the Holy Spirit on Highbury College. Surely the days of Whitefield and Wesley are about to re-appear. The ministers and churches are aroused from their lethargy, and as the intention of setting apart the first of January could not be known extensively, they have appointed the day called Good Friday, in hope that the *Christian world* will surround the throne of grace on that day. What a lovely sight—to see all who love the Lord, on that day besieging a mercy-seat for promised blessings!

FREDERICK, MD.—We learn from Frederick, Maryland, that a work of Divine Grace has recently commenced in that city in connection with the special labours of the Rev. Mr. Helfenstein, and that many are anxiously inquiring the way to Zion.—*Col. Reg.*

Since the above was in type, we have been favored, by a gentleman in this city, with the following extract from a letter received by him from his friend in Frederick.—*Philadelphian.*

"You requested some account of the present state of religion in this place. I believe I have already informed you of the general character of the churches here, and of the discouraging prospects at the time of my arrival, on the 22d of November.

When I cast my eyes around and beheld this valley of death, my heart was burdened with grief and trembling solicitude; I was led to exclaim, 'Can these bones live!' In dependance upon the strength and promise of Jehovah, I ventured to prophecy—"O ye dry bones hear the word of the Lord," and immediately there was "a noise" and "a shaking." During the first week of my labours, some tokens for good appeared. Numbers flocked to hear the gospel; and while some either "doubted" or "mocked," others were pricked to the heart, and cried out, "What shall we do!" Our anxious meeting was soon found expedient and necessary, and was attended, the first time, by about twenty, who all appeared more or less concerned. They were urged to immediate repentance and faith and warned of the awful consequences of procrastination. The Lord gave his sanction to what was said, and some professed to obtain *immediate* relief.—The work continued to grow more powerful. The people of God were roused from their slumbers; arrows of conviction were hurled to the hearts of sinners, and instances of conversion occured at almost every meeting. About 70 are now rejoicing in hope. Among the subjects of the work, are several children, and some quite aged persons. One elder and a deacon of the church, profess to have just passed from death unto life! The Sabbath School has shared richly in the effusion of the Spirit—eight of the teachers are among the young converts, and considerable seriousness prevails among the scholars generally. Some of them meet once a week for prayer. We trust that this is only the *day of small things* compared with what is to come. We are anticipating a much more extensive in-gathering."

READING, PA.—Since the death of the Rev. Dr. Grier, (already noticed in our sheet) the work of grace, which had then commenced in his church, has progressed "in demonstration of the Spirit and with power." We have conversed with an intelligent gentleman of Reading, who informs us that a large proportion, (a majority if we mistake not) of the converts are males; and among these, a number of the most prominent influential individuals of the place, some of whom before exhibited the spirit of him, who says of himself, (Acts 26 11.) "And being exceedingly mad against them (the Christians) I persecuted them even to strange cities." The annexed extract of a letter, on the same subject, we find in the last *Western Recorder.*

* * * "It has been an awfully wicked place. There never has been a revival here till of late; but the Lord is at work here now in a most powerful manner. Sinners of every description are bowing before the energies of the Spirit, and submitting to Jesus Christ. The Spirit takes deep hold of the heart, and convictions are generally pungent and overwhelming. Indeed, the state of things at present reminds me of the glorious work of God in Rome, in 1826. The young converts, who are among the first in point of talent and influence in the place, are zealous and full of faith and of the Holy Ghost. It would astonish you to see the young men, who only a few weeks since were engaged in all the dissipation and wickedness of the place,

getting together to attend a prayer-meeting. O it is a glorious time in this borough. Showers of grace are descending, and plants of righteousness are springing up on every side, to make glad the city of our God."

SKENEATELES N. Y.—We learn that an interesting state of things exists at the present time in this village. A general solemnity has been witnessed, and here and there some fruits of the Spirit, which are of a more definite character.—*West Rec*

WESTERN H. M. AGENCY N. Y.—A communication from the Corresponding Secretary of the Western Agency, states that "the work of Home Missions goes on increasingly, that sixty missionaries are in the field, that the Most High is pouring out his Spirit upon several Stations, and that additional funds are now wanting to sustain the cause."

1000 *Tracts blessed in the Revival of Religion*.—A young man in L——, being about to remove to Alleghany county, called at the Depository in Utica, and obtained about 1000 Tracts. These he caused to be faithfully distributed in the town where he had fixed his abode. Their distribution was soon followed by a general revival of religion. Between 50 and 80 professed converts to Jesus Christ were the fruits of this revival; and nearly 30 of them traced their first serious impressions to the Tracts which had been put into their hands.—*Mag*

AMERICAN TRACT SOCIETY.

Ten subscriptions of five hundred dollars from Connecticut, for the American Tract Society.

We are authorized to state that the proposition made some months since, by "*Connecticutensis*," of Litchfield County, Conn. to give five hundred dollars, to the American Tract Society, provided ten individuals in that State should, previous to March 1st, 1829, agree to pay the same amount, has been complied with,—in four instances, and by the consent of Connecticutensis, the sum is made up by the joint subscriptions of two or more persons.

The names of the donors are as follows:

Hon. Benjamin Tallmadge, Litchfield.
Mr. William Deming, do.
William P. Greene Esq Norwich City.
Mr. Daniel Metcalf, Lebanon.
E. F. Backus, Esq. New-Haven.
Mr. William Couch, Greens Farms.
Mr. Israel Williams, Wethersfield, (with Mrs. Eliza Ward, and Mr. Henry S. Ward of Middletown)
Dr. Sheldon, Litchfield (with Mr. Timothy Cowles of Farmington, and individuals in Hartford.)
William C. Gilman, Esq. Norwich City, (with Rev. Mr. Noyes of Northford, Mrs. Whitney of New Haven, and Mr. Rudd, of Scotland.)
William Tucker, Esq. (with nine other individuals) of Griswold.

Such a prompt and liberal aid to this Society, while sustaining its Agents among the 4,000,000 in the valley of the Mississippi, and endeavoring to convey some portion of divine truth, if possible, to every family, and while its Committee, rather than have its operations retarded, have been assuming large personal pecuniary responsibilities, is timely, and affords new evidence that God has enlarged the hearts of many to contribute of their earthly substance, as shall seem necessary for the spread of his Gospel.—*N Y Obs.*

COLONIZATION

THE GREAT OBJECT ADVANCED.—We have the pleasure to announce six subscriptions on the plan of Gerrit Smith, Esq. since the publication of our last number.

Mrs M H. Carrington, Mrs Ann Fontaine, P S. Carrington, W. A Carrington, } $ 00 annually by equal contributions.
Gen. Edward Carrington
A few gentlemen near Oak Hill Fauquier Co. Va.
Rev. Ebenezer Burgess, Dedham Mass.
A friend in Virginia
Arthur Tappan, New-York.—*African Repository.*

ERROR CORRECTED.—A statement is circulating through the papers, that the whole amount of funds required for the ransom of the family of Abduhl Rahhaman, the Moorish Prince, has been obtained. This is a mistake; somewhat less than half the sum only has been raised. The whole amount demanded, is little, if any, short of $10 000 for the entire family, whereas only about $4,000 have been contributed for their redemption. We have seen other evidences than this, that many persons, in regard to our society at least, have been indebted to their "imaginations for their facts!"—*Ib*

STEAM-BOAT REFORM.

No one would willingly take passage in a steam boat, the safety of which was known to depend at all on a person of intemperate habits, and it would often add much to the comfort of passengers to know that among those to whom they had entrusted their lives, no eye was made less watchful, no hand less careful, by the use of strong drink. It is gratifying, therefore, to learn, that some boats are perfectly free from any dangers of this sort. The officers and crew of the Oliver Ellsworth, for instance, as appears from a statement published in the Hartford Observer, are employed with an express stipulation that no liquor is to be furnished them—the wages being a little advanced. The Macdonough will adopt the same regulations.—*N. Y. Obs*

A QUESTION.—Can those who have been for a long time in the habitual use of Ardent Spirits, safely abandon them?

Let facts answer the inquiry. In the prison in the State of Maine, an important experiment has been made of cutting off habitual drunkards, at once, from the use of ardent spirits in every form, and confining them to water. It has been found *invariably* beneficial. They soon renew their youth, and a more hale, healthy, muscular body of men cannot be found, in prison nor out of prison, than the cold-water convicts, in the prison of Maine.

In New Hampshire the same valuable experiment has been made, with the same result.

In the new prison at Sing Sing, New-York, among 250 convicts the men neither die nor suffer from abstinence, though they have been formerly intemperate.

HORRID AFFAIR.—*Fruits of Whiskey Drinking.*—On the 17th of Feb. as appears from the National Intelligencer, Jethro Jackson, Esq. an old and respectable citizen of Upson county, Ga fell in company with one of his neighbours, Gill Haddox. They met in a friendly manner, and took a friendly drink of whiskey together soon after which a dispute arose between them on the subject of a sheep-killing dog, which belonged to one of them. In the course of the debate Jackson made an observation that displeased Haddox who instantly seized a piece of rock and beat Jackson's brains out on the spot. What do you say christians, is it best to encourage the *hospitable*, and *temperate*, and *friendly* use of ardent spirits?

IMMENSE STEAM VESSEL.—The government of the Netherlands has ordered the immediate construction of a larger steam vessel than has hitherto swam the ocean. It is to be 250 feet in length to have three decks, four masts, and a bowsprit and steam engine power equal to 300 horses, and is to cost 800 000 Dutch florins.—This enormous vessel is to draw but 16 feet water when laden and 10 feet unladen. The object of the Government is to facilitate the intercourse between Holland and the Dutch East Indies, and it is calculated that about 40 days will be sufficient for the voyage, which may be effected with the consumption of about 1 400 000 lbs of mineral coal.

STEAM BOAT ACCIDENTS.—The Shawnoetown Gazette, of April 4, says: The Montezuma and the Belle Creole have both been snagged and sunk. The Montezuma, it is said, is the sixth boat that has been lost on the Mississippi and its waters this season. They are the Hercules, Columbus, Pilot, Belle Creole, Illinois and Montezuma. Several others have met with severe accidents.

NEW ORLEANS MARCH 23, 1829.
Another Steam Boat Lost.—The steamer *Muskingum*, Jenkins, master, from Cincinnati, bound, to Natchitoches, with stores for the United States' army, struck a snag on Thursday last, at 4 o'clock in the evening and sunk her above the lower decks. The passengers and the principal part of the cargo saved.—[*Advertiser.*

MR. MORGAN'S RAILWAY CARRIAGE.—A large number of gentlemen attended yesterday to witness the exhibition of this carriage in Faneuil Hall. On setting the carriage in motion, it was found that a weight of five pounds suspended by a piece of twine over a pully, moved it freely in either direction, loaded with weights, which including the carriage amounted to 2 650 pounds. It was also obvious that a less weight would have moved it, but for a slight settling of the rail, which rested on the floor of the hall, in that part on which the weight lay.—*Boston Advertiser.*

EXTRAORDINARY GROWTH.—An elm tree nearly opposite the house of Heman Day, Esq. in West Springfield, was planted by him on the 8th of January, 1775, 54 years ago. At the time of transplanting, it was a sapling carried in the hand. The trunk is now 18 feet in diameter, to the height of 12 feet above the surface of the ground, where it divides into branches, which over-hang a circle of more than 300 feet in circumference covering 7 500 square feet of surface.—*Con. Mirror.*

COMMUNICATED FOR THE LUMINARY.

DIED,

On the 18th ult. in Paris, Ky. THOS. I. HALL, in the 26th year of his age.

Mr. Hall had for several years been a professor of religion in the Presbyterian Church. His walk and conversation justified the belief that his profession was genuine. In life and health, he evinced that regard to the duties enjoined by the holy religion he professed, which is the only proof we can give to others of our christian character.

The last stages of his illness witnessed a nearer and more intimate devotion to God in prayer and praise, than he had before known. As he approached the dark valley and shadow of death, his love and faith, and every grace evidently increased. His hope, he said, "he would not give up for ten thousand worlds." He died as he had lived leaning on Jesus Christ, and depending on him for salvation.

"By faith on Jesus merits he relied;
On Jesus' conquests ventured all, and died."

AMERICAN SUNDAY SCHOOL UNION.

A DEPOSITORY OF THE AMERICAN SUNDAY SCHOOL UNION IS NOW OPENED IN

CINCINNATI, OHIO,

On west fourth street.
Fifth door from Main. North side.

Arrangements have been made to supply SUNDAY SCHOOL DEPOSITORIES & SUNDAY SCHOOLS, WITH Elementary, Reward and Library Books in all the extensive variety which is furnished by the American Sunday School Union, at Philadelphia.

Parents who wish to place in the hands of their children, instructive and entertaining books at reasonable prices are invited to call.

Juvenile Libraries for S. Schools and for families, furnished at short notice.

PERIODICALS.—*The American Sunday School Magazine*, published by American S S Union, monthly, on fine paper and with good type, containing information valuable to the S. S. Teacher, will be regularly published at the Cincinnati Depository, on the last day of each month, at $1.50 cts. per annum.

The Youth's Friend and Sunday Scholar's Magazine, embracing interesting narratives of Sunday School children—sketches of natural history &c. with cuts, will be published at the same time and place, at 25 cts. per annum.

***Orders respectfully solicited.

W. B. TAPPAN, *Agent.*

April, 29th, 1829.

DR. MILLER ON SABBATH SCHOOLS.

We find in the New-Jersey Sabbath School Journal a letter written by the Rev. Dr. Miller of the Princeton Theological Seminary, to a clergyman who had requested his "opinion of the Sabbath school system, as pursued in the United States." There are very few Christians, we believe, who are opposed to the system, or even indifferent to it; but perhaps the following extract of this letter may be the means of awakening the attention of some among the many thousands who do not appreciate it as they ought.—*N. Y. Obs.*

This admirable institution appears to me adapted to produce the most happy, the most radical, and the most extensive effects. It provides the means of instruction and improvement for thousands whose situation precludes them from enjoying this privilege on the other days of the week. It teaches multitudes who might otherwise be destitute of such instruction, to sanctify the Lord's day, and to reverence the worship and the Book of God. It sends many children of the ungodly, the careless, and the profane, home to their parents, able to read, and perhaps, in some degree, to illustrate the pages of divine truth, even to those parents, and to all the more ignorant members of their respective families. The new method of instruction in these schools also tends to benefit parents, by constraining the children who are taught to resort to their parents, every week, for aid in answering questions put into their hands; thus compelling the parents, as well as the children, to read the Holy Scriptures, and to think and inquire about them, and of course, to be in the way of saving benefit.

In short, I know of no modern institution so well adapted to awaken youthful attention, to enlighten the youthful mind, to improve the youthful heart; and, by beginning with the rising generation, so well fitted, in the end, to lift up the whole frame of society to intelligence, virtue, and religion.

I once thought that there was no good reason why the children of intelligent and pious parents—parents able and willing to instruct their own children—should be sent to the Sabbath School; being under the impression that every thing in the way of tuition could be quite as well, if not better, done for them at home. But I have altered my mind on this point. I would urge children of all classes to attend. I think it my duty to send my own children, not merely for the sake of example, and to stimulate others, whose children may be less favorably situated, to do the same; but also from a persuasion that my children are really likely to be better managed, and in some respects better instructed, in a well conducted Sabbath School, than under my own roof.

I would, therefore, most earnestly recommend to all parents to patronize Sabbath schools;—to make a point of sending their own children; and to contribute, by all means in their power, to render them better taught, more orderly, more efficient, and more useful. It is in the power of every one to help forward this cause. And if my estimate of the subject be not altogether erroneous, it is manifest that every one who lends his aid to the carrying on of a system so fraught with advantages to the young and the old, to parents and children, to the church and the world, ought to be reckoned a *public benefactor.*

Viewing this whole subject in the light which I have stated, it has often been matter both of astonishment and regret with me, that so many ministers of the Gospel take so little interest in promoting Sabbath schools; and that many others, who *speak* frequently and strongly in their favor, are not more disposed to engage with active zeal in helping them on.

Surely ministers of the Gospel, of all men, ought to consider most frequently and maturely the importance of *children*, both to the Church and the State; and how vitally momentous to the well being of society it is, that the whole mass of them, in every community, be brought, as far as possible, under the influence of intellectual and moral culture. This is going to the fountain head of all improvement in human society; and it is not easy to conceive how an intelligent and conscientious minister of Christ can remain indifferent or idle, when *such* a cause is daily soliciting his aid.

Ministers of the Gospel have also, as it appears to me, a further, and a very deep interest in this subject. It is of the utmost importance that all the children and young people who attend on their public ministry, be, as early as possible, *prepared*, by private instruction, *for a profitable attendance on the service of the sanctuary.* With this view, every wise and faithful pastor is careful, regularly to *catechise* the children of his charge, and to institute *Bible classes* for their benefit. Now, the Sabbath school ought to be regarded as a powerful auxiliary in promoting the same great object. Nay, in a multitude of cases, it proves more effectual in rousing, animating, inspiring with a thirst for knowledge, and in preparing for all that is useful and good, than, perhaps, any, or all other private means of instruction, whatever. What pastor, then, who is desirous that his own ministry should be successful; what pastor who wishes the youthful part of his charge to be prepared to receive his preaching with as much intelligence and profit as possible, can ever feel indifferent respecting the prosperity of Sabbath Schools, within the bosom of his congregation?

In truth, I am of the opinion, that every minister ought to consider the sheet anchor of his hopes, not only for the Church and state, but also for his own personal comfort, usefulness, and popularity, as lying, under God, peculiarly with the children and the young people of his charge. If I could be so far forgetful of my allegiance and duty to my Divine Master, as to pursue, supremely, my own personal comfort, and popular acceptance, I could not, I am persuaded, take any other course so well adapted to the attainment of my object as that of paying unwearied attention to the rising generation; mingling much with them; and taking a deep interest and an active part, in every lawful institution intended to promote knowledge, virtue, and piety among them.

If it be asked, what ministers can and ought to do, for promoting the interest of Sabbath schools? I answer, they can speak and plead in favor of them, on every suitable occasion. They can take notice of them with respect and affection, in their sermons, and in their public prayers as well as in more private services. They can direct the benefaction of public spirited and affluent Christians into their treasury. They can, as often as circumstances admit, visit the Sabbath Schools within the bounds of their congregations, and address the pupils, and pray with them. They can, in a word, throw the whole weight of their opinion, influence, and effort, whatever may be their amount, into this scale, and thus, every week they live, contribute to results of the happiest kind.

EFFECTS OF SABBATH SCHOOLS

We cannot forbear noticing some few of the more prominent and distinguishing results. And that which stands most conspicuous in the catalogue of achievments, is the birth of an institution which is the glory and praise of the present age, the British and Foreign Bible Society; a society which has, since its institution, issued 2,095,245 Bibles and 3,144,383 Testaments, and translated and published the scriptures, either entire or in parts, in 147 different Languages and dialects. Perhaps we should not be going too far, were we to say that Sunday Schools have, by increasing the demand for Tracts and books of various kinds, and turning the attention of thousands to the importance of Christianity, been under God, mainly instrumental in producing very many of the numerous societies, which so conspicuously adorn the time in which we live.

In a political point of view, they appeal to the statesman, philanthropist and Christian. Stephen, in his pamphlet on the state of Ireland, observes, "that though it is estimated that twenty-one to a thousand of the common Irish become the victims of criminal justice, not one of the 150 000 educated in these schools, has ever been arraigned for any crime." In 1815, it was stated before a committee of the English House of Commons, by persons who had been extensively engaged in Sunday Schools, "that they had never known one of their pupils become a common beggar." The Rev. Mr. Dwight of Boston, who visited a large number of the prisons in the United States, says, "he has not heard of a child belonging to a Sunday School, who has been confined by public authority." These are facts which speak for themselves; they require no comment.—*S. S. Magazine.*

FAMILY RULES.

MR EDITOR—Please insert the following in your valuable paper—Should you, while it is in type, issue a few hundred extra copies in the handbill form, for general use, you would doubtless confer a favor upon the public

A FRIEND IN OHIO.

I am acquainted with a venerable divine, whose usefulness has surpassed that of many of his contemporaries in the gospel vineyard. His church devoted to pious enterprise, is uniformly in the sensible enjoyment of God. As I have gazed on the crowds flocking to his church, I have been forcibly reminded of the beautiful imagery of the prophet, "Who are these that fly as a cloud and as doves to their windows?"

In the deportment of this man of God, I have seen the happiest correspondencies with the character of his holy calling. Every thing was indicative of what I believe to be true; that his closet was to him as Carmel to Elijah; the Lord was there. I shall never forget, as I one day adverted to the invariable prospects of his church, with what a soul subduing pathos he exclaimed —"The Lord reigneth! I have lived long enough to know that without him I can do nothing; but I have seen enough to convince me, that with him I can do all things. Blessed, blessed be his name; in his confidence he has kept my fold, and

they continue a flourishing and happy people"

My principal design in introducing this character, is to relate a circumstance which will afford a practical illustration of a daily walk with God.

This good man, besides his general rules for church government, had drawn up a few articles, defining particularly, and at the same time enforcing christian duties. They were chiefly designed for the regulation of domestic conduct. Indeed, the adoption of these rules by every member of his church, to be hung up in a conspicuous part of their houses, was an article in the condition of his settlement among them. The rules were not only adopted; but adhered to—a circumstance which he often mentions as one great cause of the prosperity of his church. They are as follows:—

THESE ARE THE

RULES OF THIS FAMILY.

I. "We have no time given us to throw away, but to improve for eternity. Therefore we would join in no conversation that is unprofitable; but in that only which is good to the use of edifying, that it may minister grace to the hearers.

II. "We are not anxious to gossip on the *news* of the town, or to be informed of the business of others; but as it might lead to exercise the various duties which we owe to God and our neighbor, described in the tenth chapter of Luke.

III. "We have nothing to say of the misconduct of others. Therefore let not the fault of any absent person be mentioned, unless absolute necessity requires it. May God preserve us from a censorious, criticising spirit, so contrary to that of Christ.

IV. "We offer the right hand of fellowship to every one that cometh in the name of the Lord; yet we receive none in doubtful disputation. But whoever loveth the Lord Jesus in sincerity, the same is our brother, our sister, and mother; "for God is love."

V. "We neither receive nor pay visits on the Lord's day. For we and our house desire particularly on that day to serve the Lord.

VI. "We do earnestly wish every one to reprove us faithfully, when we deviate from any of these rules. So shall we be as guardian angels to each other, and as a holy mingled flame ascending up before God. And as many as walk according to these rules, "Peace be unto them."

The above extract had been issued, it seems, in Painesville, Ohio, in the form of a handbill tract, with the addition of the following sentences:—

Were these rules adopted by our professing christians with sincere motives, we should in all probability soon see a greater consistency in their moral conduct.

TAKE NOTICE.

☞"To do good, and to communicate, forget not; for with such sacrifices God is well pleased."

☞"To them who by patient continuing in well doing, seek for glory, and honor, and immortality, eternal life"

Our correspondent adds that "the above rules ought to be adopted by every family." What if our readers should take them into consideration?—*Western Recorder.*

BEECHER AND CHANNING.

Boston has the honor of ranking among her citizens the most distinguished divines in our country—LYMAN BEECHER and WILLIAM ELLERY CHANNING The former is the great champion of orthodoxy; the latter is the acknowledged leader of the Unitarian party. In almost every qualification, they differ as much as their creeds. Channing is the better scholar; Beecher the greatest disputant. The style of the latter is abrupt, inelegant, and simple, but wonderfully vigorous and stirring; that of the former is smooth, beautiful and elaborate to a fault. The pen of the one is of iron, made to write upon marble tablets; that of the other is plucked from the wing of a bird of paradise, which can be used only upon gilt edged paper.—Channing's popularity as a writer is more extensive; Beecher's will be more durable. Channing plays upon the surface of the stream, and throws a tiny ray of colored light upon a thousand airy bubles; Beecher plunges to its very depths, and brings up magnificent spoil. Channing handles his beautiful polished steel with the skill of a master, and dexterously avoids a close combat; Beecher puts on gloves of iron, encumbers his frame with massive armour, and wields a battle axe. The former is qualified to criticize, to embellish, to remodel; the latter despises the petty artifices and golden tissues of language, and as if conscious of the overpowering weight of his reasoning, makes his sentences resemble the links of an iron chain. The former gathers ingots on the sea shore, thrown up by a generous wave, and which require but a quick apprehension to detect; the latter shivers mountains into atoms, and embowels the earth for treasures. In fine, the mind of Channing is uncommonly fertile and chaste, but lacks robustness and vigor; and the mind of Beecher is not less creative, and its profoundity more than counterbalances the absence of refinement.

As a divine, Lyman Beecher has no equal. But what has given him this overwhelming superiority? His person? That is of pygmean dimensions. His voice? It is not mellifluent or pleasant. His eloquence? In the popular sense of the word he is completely barren. Every thing is against him at the first interview.—Truth—TRUTH—delivered in child like simplicity and affection—here is the secret of his power. He is not one of those who

"Play round the head,
But come not near the heart"

but he grapples at once with the understanding, and illuminates it with spiritual light. No speaker has less to do with the passions of his audience. He does not aim to raise a momentary excitement, that may die with the sound of his voice; but he delivers his messages as one who means that it shall never be forgotten His style of reasoning is lucid almost beyond example. His premises are given with so much clearness, that the dullest hearer does not fail to anticipate the conclusions. In his exposition of the doctrines of the Bible, there is nothing dark, or doubtful, or repulsive. The decrees of God—his justice—his mercy—the reasonableness of his requirements—are all exhibited in a manner so harmonious and rational, and such a blaze of evidence is thrown around them, that the plan of redemption, though stupendous as heaven, is understood and appreciated at a glance.

We witnessed, during the last spring, a tremendous display of the Doctor's strength, in his attack upon the doctrine of universal salvation. Every Sabbath evening the interior of Hanover street Church was filled to overflowing with anxious listeners; and to many it seemed a blessed privilege if they could obtain a spot whereon to *stand*. Illogical as the doctrine aforesaid always appeared to us, we were amazed at its absurdity, depravity and folly, as portrayed in this controversy. The arguments of its advocates were ground to powder. The doctor was not satisfied with a common refutation; but he piled up mountains of proof, and anticipated every objection, and vanquished every cavil.—Over the immense assemblage seemed to hang the solemnities of another world; and it required no exercise of the fancy to believe, that hundreds were present who felt as if their last hope had departed forever.—*Journal of the Times.*

HORRID MURDERS.

In the Missionary Herald for the last month, we read the following melancholy tale from Goshen.—"Intemperance is a destructive vice, which the people have facilities for indulging. Many unprincipled white men are settled on the borders of the Indian lands, for the express purpose of selling them intoxicating liquors; and many of the Choctaws barter for whiskey, at an exorbitant price, their horses, hogs, skins, fowls, blankets, and indeed, all that they have. The first year after this station was occupied (by the Missionaries) there were TWENTY MURDERS committed within a few miles of Goshen, in drunken affrays. The last year only *two murders* in the same compass." From Mahew, we learn that "two years ago, ten persons, in less than two months, lost their lives in consequence of whiskey; six of these were killed. During the two last years, only one man has lost his life by intemperance—and he was drowned." While we rejoice at the progress of reformation, we cannot but pause and inquire; yes, solemnly inquire; who have been accessary to these TWENTY SIX MURDERS and *five deaths?* Say you, those unprincipled white men, who sold intoxicating liquors to the Indians," are accessaries. True, very dreadfully true; but the allegation, in our apprehension, extends much wider. The Christian farmer who can gravely transmute the products of the soil into intoxicating liquors, the Presbyterian Elder who can foster with religious care his distillery, that he may "provide for his own, and especially those of his own house;" in short, every man from Ohio to Goshen, who has had any hand in procuring or conveying the deadly draughts to the mouths of poor Indians, must, we fear, be included in the long dark list of accessaries to these and hundreds of similar murders.—*Pandect.*

MILTON AND JAMES THE SECOND.

When James the Second was Duke of York, he paid a visit to Milton, merely out of curiosity. In the course of their conversation, the Duke asked Milton, whether he did not think the loss of his sight was a judgment upon him for what he had written against Charles the first, who was the Duke's father. Our immortal bard made the following reply: "If your Highness thinks that the calamities which befall us here are indications of the wrath of Heaven, in what manner are we to account for the fate of the King your father? The displeasure of Heaven must, upon this supposition, have been much greater against *him* than against *me*; for I have only lost my *eyes*, and he lost his *head*."

He that cares only for himself, has but few pleasures; and these few of the lowest order.

Poetry.

"GIVE ME THE POSSESSION OF A BURIAL PLACE.

What are the worlding's highest gains;
The payment of his weary race?
A life of toil at length obtains,
Possession of a burial-place.

Then quietly Ambition leaves,
For ever leaves, her restless chase,
When at the end her hand receives,
Possession of a burial place.

Insatiate Avarice lays aside
Her sordid passions mean and base,
While all her anxious cares provide,
Possession of a burial-place.

And pleasure's votary here obtains
The end he labor'd to embrace:
The gayest mansion which he gains,
Possession of a burial-place.

And *is it* all that you require,
O thoughtless, O unhappy race!
Is this your grand, your sole desire,
Possession of a burial-place?

Is it for this you forfeit heaven,
And fix on earth your eager gaze,
That to your hand there may be given,
Possession of a burial place?

O that the Lord would raise your mind,
To seek him in this hour of grace,
That, thro' the Saviour, you may find
A hope beyond the burial-place.

THE BIBLE CAUSE.

For the Western Luminary

FAYETTE COUNTY BIBLE SOCIETY.

The Second Annual Report of the Fayette County Bible Society.

The Managers of the Fayette county Bible Society, would respectfully submit the following, as their second annual report.

The efforts of this Society according to the original design of its organization, were to be used in supplying with the word of life, the destitute families of Fayette county. We are authorized, upon the statement of the agent employed for the purpose to say, that this design has been accomplished for the present as far as practicable.—We say for the present, for we have no doubt as to the probability, that this county will for many years to come, be a suitable field for Bible Society exertions--for the annual increase of families in the county (which is far from being inconsiderable) must almost necessarily be accompanied with a proportionable number of the destitute. This increase is continually going on in the formation of new families from the standing population of the county, and in the transient settlement of emigrants belonging to the floating population, which from different parts of the country, are every year moving into the county, remaining for a short time, and then leaving it for some new place of residence.

The number of new families in the county every year, may be estimated at between 120 or 200.

The following is the aggregate amount of labour (part of which is embraced in the last report) performed by the agent during his engagements with this Society. He has visited 1100 families, found 260 destitute, supplied 133 with Bibles, leaving yet unsupplied 127. From what is learned respecting the operations of the smaller Bible associations in this country, considered in connexion with this statement, it appears, that at the organization of this Society, there must have been one third of the county (not including the town) or between 3 and 400 families destitute: it is pleasing to reflect that the number has been thus much diminished, and if the diminution was not still greater, it was owing not to a want of effort on the part of the Society, but to want of disposition in those families to have a Bible, when brought to their very doors, and generously offered them. The agent has sold Bibles and Testaments to the amount of $45 25 and has given away 85 Bibles, and 25 Testaments; besides in connexion with his agency, he has been in the habit of preaching frequently through the county upon the subject of the Bible and Bible Societies: to shew the importance and necessity of the one, and to explain the operations of the other.

The agent states, that the 127 families yet destitute, have each of them had the Bible offered to them, but refused either to buy, or accept it as a donation. Some refused on account of their total disregard for the Bible; professing they had no use for such a book—others, because they wanted Bibles of larger print than those presented by the agent—and others, becuase they were not then ready to purchase, not being willing to accept one as a mere donation; but promising to furnish themselves when a suitable opportunity should occur.

Of the amount of good which this Society has accomplished in furnishing with the word of life 166 families previously destitute, it remains for the developments of eternity to unfold.—We may calculate however, that in some instances, the good seed which has been thus scattered, has fallen as by the way side, or on stony ground, or among thorns, never to result in the production of saving blessings; whilst in other instances, it has fallen as on good ground, where it shall take deep root, and bear the fruit of righteousness, in some thirty, in some sixty, and in some an hundred fold.

We rejoice to think, if only a few families, have been brought by our exertions under the influence of Bible truth, that our labour in the Lord has not been in vain. We may indulge the reasonable expectation, that the good influence will not confine itself within the limits of these families, but will spread from the bosom of each family, into the circle with which it may have intercourse, and from that circle it shall operate upon a still more extended sphere; and thus in a progressively increasing ratio, it shall travel out like a wave receding from a centre, widening its circumference every moment of its progress, until it shall untimately reach the most distant limits of society. And if all that is done in this world, is connected with eternal consequences in the next, and may be regarded as the seed, which in the state of retribution, shall rise either into a harvest of corruption or of life, we may rest in hope, that this handful, scattered on the tops of the mountains, now working with a power invisible to us, and to an extent of which we know nothing, shall in the great day of eternity be seen to shake with a joyful and an extended harvest of life. And let us look forward to the end of our labours, that we grow not weary on faint in the work: and from the bright visions of the future, let us be encouraged to renovated diligence in this great plan of christian benevolence: Let us remember, whilst we idle, souls are continually descending to the dark world of death, because they have not, and therefore know not the word of life. Let us work while it is called to day, for the night cometh in which no man can work.

Let the spirit of Christ animate and move us—remembering "if we have not his spirit, we are none of his"—This enterprise of christian benevolence in which we have enlisted, demands the fervent and diligent concentration of all our energies, to send abroad in rapid distribution the word of life, that dying thousands may receive it and live.

Let us then labour in this work with a zeal that shall not tire, that when the great Lord of the harvest comes, he may find us so doing, and of his grace, may bestow upon us those rich rewards he has prepared for the faithful.

TREASURER'S REPORT.

Fayette County, Ky. Bible Society.

1828. DR.	
April 17. To blank book for Treasurer,	$3 12
May 12. To J G Norward for printing Report,	20 12
To repairing and removing press and types,	2 00
June 15. To carriage on Bibles from New-York,	51 24
To cash forwarded to N. Y. for Bibles,	409 50
premium on Bibles,	1 50
,18. To writing paper for Agent,	37
July 20. To cash paid Missionary Agent,	15 00
Saddle bags for do.	6 00
Dec. 4. To Luther Stephens for Tracts,	1 25
To balance due by Merriwether for paper,	11 00
Postages for letters, Re-	
1829. ports, &c.	3 17
April 6. To cash paid for services to Mr. Baker,	16 00
To balance due to treasurer per last report	5 34
	565 63
Balance in Treasury,	227 99
	$793 62

CR.	
By subscriptions received from sundrys,	$6 10
" Sale of printing press,	100 00
" Sale of 51 1-2 Reams of paper,	180 25
" Sale of Alex. Parker's pew,	20 00
" Cash for sale of Bibles and Testaments,	467 27
	773 62

T. NELSON, *Treas. & Agent.*

Lex. April 8th, 1829.

AGENT'S REPORT.

During the last year there was sold 1532 copies of the Scriptures for	$823 93
Paid Pisgah Bible Association a balance due to them of cash desposited	83 80
Due for Bibles sold to former Auxiliary Societies	80 42
Bibles and Testaments delivered to Missionary.	151 25
Agents commission, 5 per ct. on sales	41 19
Cash paid Treasurer,	467 27
	$843 93

RECAPITULATION.

Sold copies of the Scriptures,	1532
Presented to Miles' Tavern in Frankfort	40
do. to Taverns and boarding houses in Lexington,	112
do. to the Sunday Schools of sundry Churches,	60
do. to do do Devore's S. H B Society,	18
do. to Choctaw Mission,	24
do to the destitute poor,	277
Whole number of copies sold and presented during the last year	2063

T NELSON, *Agent.*

Lex. April 8th, 1829

THE ANNUAL MEETING.

The Second Annual meeting of the Fayette County Bible Society, was held in the M'Chord Church Lexington, on Wednesday April 8th, 1829.

Rev. JAMES BLYTHE, D. D. President in the chair.

The meeting was opened by reading a chapter and prayer, by the President.

The Annual Report was read by the Rev John Hudson, Corresponding Secretary.

The Treasurer and Agents Reports were read and accepted.

The following resolutions were adopted.

Resolved That the reports be referred to a committee of three, to wit, Messrs T T Skillman, Wm. T. Smith and T. Nelson, to prepare them for the press.

Resolved That this Society in future be Auxiliary to the Kentucky Bible Society.

The members of the Society proceeded to an election of their officers for the ensuing year, when the following gentlemen were elected.

Rev. JAMES BLYTHE, D. D. *President.*
Rev. O. S. HINCKLEY, Rev. B. O. PEERS } *Vice Presidents.*
Rev JOHN C YOUNG, *Corres. Sec.*
LUTHER STEPHENS *Treas & Agent.*
THOMAS NELSON, *Recording Sec.*

MANAGERS.

J. H Hervey,	F. Montmollin,
Z. Williams,	A. S. Drake,
Wm. Richardson,	T. J. Matthews,
Jacob Cassel,	B. Pilcher,
Nathan Burrowes,	W. H. Richardson,
James C. Todd,	Peter Hedenburg,
William Sullivan,	Wm. T. Smith,
Norman Porter,	J. C. Richardson, jr.
L, M'Cullough,	David A. Sayre.

DIRECTORS FOR LIFE.

John Shaw, Sen. *Fayette.*
Thomas T. Skillman, *Lexington.*